

Ukrainian Catholic Youth Organization

ЮНАЦТВО



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Квітень .. 1951 .. April

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Letters to the Editor

Прошу вибачити мені, що моя залеглість так затягнулася... Причиною цього є це, що мене покликано до війська і я не мав змоги одержувати моєї пошти. Буду вдячний Вам якщо будете висилати журнал Юнацтво на вище-подану адресу.

Хіч, Михайло
Форт Ленард Вуд, Мо.

.... Всі ми, що вдома, завжди перечитуємо ціле "Юнацтво". Бажаємо найкращих успіхів.

Никола Ухач
Айтуна, Саск.

Kindly see that the subscribers submitted receive the Youth magazine, for I think this is one of the best papers our young Ukrainian Catholics could find to read.

Miss Muriel Wawryniuk
Saskatoon, Sask.

I am enclosing herewith the sum of one dollar as my renewal to the Youth. The Youth was sent to me

under my sister's name, Frances, who is now married and whose marriage picture was published in your December issue. I am taking over her subscription.

Miss Verna Wozniuk
Laniwei, Sask.

Since my name has been used by the U. C. Y. of West Bend even during my absence, I feel responsible for the amount they owe to the Youth. Please change the address to...

Agatha Chounik
West Bend, Sask.

To make amends for the unpaid subscription fee of my sister who is away from home for two years now, and also as a member of U.C.Y. here, I am sending you \$4.00 for the Youth magazine which is, of course, a very good magazine. Humble apologies! Keep up the good work!

John O. Stokalko
Krydor, Sask.

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ЮНАЦТВО YOUTH

Рік VII. Число 4.

Едмонтон, Алберта

Квітень, 1951.



ХРИСТОС ВОСКРЕС!

Іде весна — велике свято,
Настав вже час весни чудес .
Співа так грімко хор крилатих
Пісню нову — Христос Воскрес!

Пропаде тьма, неволя, горе,
Засяє сонечко з небес,
І вольний світ знов заговорить
Про піснь нову—Христос Воскрес!

Й хоча сьогодні понад світом
Ще висить хмара горя — слез...
Ми з вірою — святим привітом
Вітаєм Вас: — "Христос Воскрес!"



His Tomb shall be Glorious

There is a Man whose tomb is guarded by love. This is a Man whose sepulchre is not only glorious, as a prophet declared, but whose sepulchre is loved.

There is a Man whose ashes, after nineteen centuries, have not grown cold; who daily live again in the thoughts of an innumerable multitude of men; who is visited in His cradle by shepherds and by kings, who vie with each other in bringing to Him gold and frank-incense and myrrh.

There is a Man whose steps are unweariedly retrodden by a large portion of mankind and who, although no longer present, is followed by that throng in all the scenes of His by-gone pilgrimage. upon the knees of His mother, by the borders of the lakes, to the tops of the mountains, in the byways of the valleys, under the shade of the olive-trees, in the still solitude of the deserts.

There is a Man, dead and buried, whose sleep and whose awakening have ever eager watchers, whose every word still vibrates and produces more than love, produces virtues fructifying in love.

There is a M a n, who nineteen centuries ago, was nailed to a gibbet, and whom millions of adorers daily detach from this throne of His suffering, and kneeling before Him, prostrating themselves as low as they can without shame, there, upon the earth, they kiss His bleeding feet with unspeakable ardour.

There is a Man who was scourged, killed, crucified, whom an ineffable passion raises from death and infamy and exalts to the glory of love unfailing which finds Him peace, honor, joy and even ecstasy.

There is a Man persued in His sufferings and in His tomb by undying hatred, and who, risen from the dead, bound apostles and martyrs in all generations.

There is a Man, in fine, and one only, who has founded His love upon earth, and that is Thyself, O Jesus! who hast been pleased to baptize me, to anoint me, to consecrate me in Thy love, and whose name alone now opens my very heart, and draws from it those accents which overpower me and raise me above myself.

But among great men, who are loved? Among warriors? Is it Alexander? Ceasar? Charlemagne? Among Sages? Aristotle? or Plato? Who is loved among great men? Who? Name me a single-man who has died and left love upon his tomb?

Mahomet is venerated by Mussulmans; he is not loved. No feeling of love has ever touched the heart of a Mussulman repeating his maxim: "God is God, and Mahomet is his prophet".

One Man alone has gathered from all ages a love which never fails; Jesus Christ is the Sovereign Lord of hearts as He is of minds, and by a grace confirmatory of that which belongs only to Him, He has given to His saints also the privilege of producing in men a pious and faithful remembrance.

Lacordaire.

Згадаймо ж і їх у цей Воскресний Час

Христос Воскрес! Ця чарівна пісня гомонить велично сьогодні у наших церквах, домах і всюди, де тільки бється вільно християнське-українське серце. Свято Пасхи — це найбільше свято з усіх, бо як каже св. Апостол Павло — “Коли б Христос не воскрес, то марна ваша віра, марне й наше проповідування”.

В цей радісний час ціла природа будиться зо свого довгого сну — щоб привітати Христа. По преріях починає зеленіти трава, під кущем, край ліса всміхнулись перші квіти. Веселий голос пташенят наповняє повітря-простір своєю звінкою музикою — все наче намагається побільшити нашу втіху. Що-року приходить до нас Великдень, що-року з новими надіями на краще завтра. Вже тисячу літ приходить Великдень і на наші Рідні Землі і що-року приносить нові надії на перемогу, на кращу долю — впливає сили в зневірені серця — до боротьби за правду й волю.

На жаль і цього року не всі ми можемо радіти повною радістю, великим днем Христового Воскресіння. Наша Земля, наш Рідний Край ще далі у важкій кривавій неволі. Тисячі-тисяч українського квіту впало жертвою червоного режиму, мільйони з розбитим серцем стрічатимуть Великдень. Їм місто великодніх дзвонів забрязчать кайдани, місто воскресної пісні полинуть в небо важкі стони і плач, і голосіння, а замість кадил підніметься дим з недотлілих пожарищ, — невеликий Великдень. Та хоча все нам забрали вороги, все зруйнували — то такі не вбють живої української душі і віри святої не вирвуть — віри в Христове і наше воскресіння.

Ми, що радісно святкуватимемо цей Великдень, згадаймо теж щирим словом і тих, що менше від нас щасливі — що караються по тюрмах і на далекому Сибірі, що плачуть гіркими сльозами на згарищах сво-

їх, що криються по лісах і дебрах, як колись за татарських часів, згадаймо й тих, що їм кожної хвилини заглядає смерть в очі й тих, що без кусника хліба й без даху над головою тиняються по далекій, непривітній чужині. Згадаймо їх — між ними може й наші рідні — нехай і наше серце защемить на вид їх горя і хай простягнеться рука, щоб дати поміч.

Важкий хрест двигає наш народ і часто паде під ним, як і Христос упав — але хай не тривається серце наше — Бог засмутив, Бог і потішить! Де не зможе сила, там завжди перемою виходить молитва. Піднесімо ж і ми, юні Друзі, у цей воскресний час наші руки у молитовному благанні — за нашу Церкву, за наш Край і Нарід, за Братів! Обновімо віру в наших зневірених серцях у велику будучність — що як Христос по таких жорстоких муках і смерті воскрес, так і по цих жахливих часах воскресне й Україна до нового, кращого, вільного життя.

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Відпусти Святого Ювілейного Року

Високопреподобним і Всечеснішим Отцям і
всім Дорогим Вірним Західного Ексархату.

Д О Р О Г І У Х Р И С Т І !

Всім нам відомо, що Святіший Отець Папа Пій XII. зволив у своїй ласкавості поширити привілеї Святого Ювілейного Року на цілий світ від першого січня до тридцять першого грудня 1951 року.

Однаке не всім було відомо, які є умовини позискання ювілейного відпусту. Тому і священники, і вірні часто зверталися із запитами, які є умовини доступлення відпусту в Західному Ексархаті.

Минулого тижня Священна Конгрегація для Східної Церкви переслала до канцелярії Апостольського Ексархату умовини, вимагані до позискання ювілейного відпусту в Українських Ексархатах Канади. Ці умовини осьякі:

1). Чотири відвідини церков. Коли в місцевості є лиш одна церква, то треба відвідати чотири рази ту одну церкву. Коли в місцевості ще нема ні церкви ні каплиці, а відвідини церкви латинського обряду були б неможливі, то вистачати будуть відвідини з приписаними молитвами в такому домі чи будинку, що в них звичайно служиться Божественна Літургія.

2). Усне відмовлення по пять разів "Отче наш". "Богородице Діво" і "Слава Отцю".

3). Відмовлення в наміренні Святішого Отця по одному разові "Отче наш", "Богородице Діво", "Слава Отцю" і "Вірую".

4). Відмовлення по три рази "Богородице Діво" із зазивом "Пресвятая Богородице спаси нас".

5). Відмовлення Богородичної молитви: "Заступнице християн не постидная".

6). Сповідь і св. Причастя.

Побажано, але неконечно, є відмовити молитву Ювілейного Року, уложену самим Святішим Отцем, яка зачинається словами: "Всемогучий і відвічний Боже".

Бажанням Святішого Отця є, щоб овочі Святого Ювілейного Року, що так гарно виявилися вірою і побожністю у Вічному Місті Римі, не змаліли, але рознеслися по цілому світі.

Христовий Намісник закликає всіх вірних, щоб вони молилися в Його наміреннях, а зокрема, щоб вони благали Бога про загальний мир у світі, про мужність ісповідників і мучеників наших днів, про духовний і моральний високий рівень по наших рідинах, про одність всіх у справедливості і братній любові та про перемогу і тріумф св. Церкви.

Ювілейний відпуст Святого Року можна позискати, як для себе, так і для душ у чистилищі, стільки разів, скільки разів будуть виконані всі його умовини.

Листки з видрукowanими ювілейними молитвами будуть розіслані до всіх церков у найближчих днях.

Всім Високопреподобним і Всечеснішим Отцям та Дорогим Вірним уділяю з цієї нагоди із щирого серця моє Архієрейське благословення.

Едмонтон, 3. березня 1951.

† Ніль, Єпископ.

GOING MY WAY?

By BROTHER S. METHIDIUS
F.S.C.

Developing a Christian Philosophy of Life

Montreal is the largest city in Canada, its greatest financial centre, and the most Catholic. Since September I've been in it and "had my ears to the ground".

Christian philosophy and social justice and ethics have intrigued me for many years. Being a religious, I was bound to study and to live by the principles of Christian philosophy. Being a teacher, I came in contact with and observed human society, its relations, reactions and tendencies. Years ago I became aware of the lack of Christian justice and ethics in social dealing by the Christians, especially in politics and economics. Now I am convinced of it.

Therefore, I want to share my experiences and observations with the U. C. Y. members through the column "Going My Way". This article, "Developing a Christian Philosophy of Life," is the first in a series of three. It is a personal conviction based on the study and the observation of many years. Please discuss it during your regular meetings, during your study period discussions.

I am sure many of the U. C. Y. members, the readers of this column, are worried about jobs.... permanent or summer jobs. Well, you all have jobs: go out and advertise the Catholic Church.... the beautiful Ukrainian Rite.... exemplify in a living, convincing way the doctrine of Our Lord, Jesus Christ. This job gives best possible pay.... life eternal!

Dump the phoney idea that money is the big thing or the one thing necessary. As long as teachers teach students and businessmen talk to their employees that to roll in the "dough" is the great objective of life, — and as long as students and employees like to believe it and try making their most selfish dreams come true, there'll be no progress toward social justice. Christ will be kept out of society!

A business or a political course will never be "Christian-Catholic" except it stresses Christian justice and ethics, and actually applies philosophical, political and economic principles and the papal encyclicals instead of holding up the "big boys of big business" in front of the students' eyes. Economic reform and social justice must start now — in the mind and heart, the good intention and good will of the present day youth. Playing ball with the "big boys," shelving principles, refusing to accept the Cross of self-sacrifice and stifling Christian love of the other fellow will only postpone economic reform. Society must be remade from

the bottom up by personal sanctification and honour. As far as the Ukrainians in Canada are concerned, you, the U. C. Y. members, "the cream of the crop," must give leadership!

To some readers, my remarks about the absence of justice and ethics, and of the social encyclicals in a goodly share of today's business and political teachings seem, perhaps, super-critical. But they are NOT super-critical. They are JUST remarks and CHRISTIAN remarks.

If Our Lord "pounded home," stressed anything in His public ministry it was love of neighbour for the love of God. That is a solid blow against the rugged individualist policy of selfishly laying aside piles of cash at other people's expense. Just think, recently a Hollywood movie actor agreed to act on the stage of London, England, for two weeks — at twenty thousand dollars a week! No man in the entertainment world is worth that much if Christian justice and ethics were to prevail.

Love of one another, at expense to oneself, is the basic philosophy in the Christian life. Our Lord demonstrated His love by laying down His life for His friends, and He said: "The servant is not above his Master." In the Catholic, therefore truly Christian, community self-sacrifice must be made part of one's day. It is expected; it is necessary.

This is not "pious talk." It is not talk calculated to lead people nowhere. It is Christian, Catholic, talk calculated to lead people along the Way of the Cross, which is life in this "Vale of Tears," to the everlasting and visible Presence of God, which is life eternal and happy.

But it will be accepted as "pious talk" by all who FAIL to examine the doctrine of Jesus Christ, and especially His social doctrine. Those who FAIL to make this examination are the wordly, the pagan, the selfish and smug. These say: "Jesus Christ has nothing to do with economics, politics, courses in commerce, Wall Street or James Street, the limitation of human births. He has nothing to do with this world except to be worshipped in churches on Sundays by people who consider Him God."

But Our Lord is not that easily to be dismissed. Nor will or should His disciples, you, the U. C. Y. members, allow it. If He is God, Wisdom Incarnate; if He has the authority to teach and bind men; if He has taught the Way of Calvary and love as the way of life; if He insists on the essential equality of all men, (demands that all be loved for the love of God); if He declares

that all should be joined to Him as members are to the head of a body, and that men as members are obliged to help one another for the love of Him . . . then there is something definitely wrong about living as though all these things were not so . . . teaching or studying or acting that way.

The world, as opposed to Christ and Christians, does not believe in Christ and His Way of Life. It spits upon sacrifice with contempt. Love of neighbour at any great cost is some sort of weakness. The worldling must force his way upward, at others' expense, for himself. The world is ruthless. The worldling lives with no heart.

And nominal Christians, men who give lip-service to Christ but put their faith in this world, are more worldly than Christian. Nominal Christians may outwardly seem to be men of prayer, church-goers, even frequent communicants; but they are not integral Christians. How many "devout Catholics" there are, for example, in business who care not a whit about what Christ's Vicar, the Pope, says of the "living wage!" How many "Christian" teachers write books and teach classes and mold public opinion, and yet solve big problems in un-Christian ways! — population problems by the prevention of births — or fail to face problems with Christian patience, charity and fortitude — like problems of labour and capital, and of inter-racial or inter-national relations, but rather perpetuate them by persecution, treachery, suspicion and hate!

What Catholic who prides himself on being a true Christian; who loves Christ; who knows by reason the need of an infallible authority and by Revelation of its existence; what intelligent Christian of that kind will dare attempt to develop his life's philosophy without Christ. What teacher will call himself Christian or offer his course as Christian who teaches his students the world's way instead of Christ's way? What student will think himself Christian who fails to study Christ and His doctrine, especially His social doctrine? What businessman will call himself Christian who has no Christian justice or ethics in his dealings with his customers? What politician will call himself Christian who practices the pagan slogan, "Do others or you'll be done by them?" What "national leader" will pose as Christian who uses religion only as means to a selfish, or organizational, or "national" end? who is ready to work "even with the devil" to enhance one's own, or organizational, or "national" cause?

The remarks in this article, "Developing a Christian Philosophy of Life," are not super-critical. They are just. They are Christian. They are made humbly and prayerfully to the end that the U.C.Y. members, the future CHRISTIAN leaders of the

Ukrainians in Canada, will study, act and live integral Christianity.

A great Greek philosopher once said: "Know thyself! — it is the sum total of wisdom". For an individual life to "know oneself" may be sufficient, but for a social life it is not sufficient. Because, by nature and civilization, we are all social beings. Hermits are exceptions. It is good to know oneself, but it is more important — knowing oneself — to be oneself! We are all Canadian citizens, of the Catholic Faith, of the Ukrainian Rite, of the Ukrainian origin. Let us not only know ourselves as such, but be such, and act as such. Let us BE Canadians, let us BE Catholics — of the Ukrainian Rite, of the Ukrainian origin! Let us be conscious, and proudly so, of our very beautiful Ukrainian Rite! Let us be conscious, proud and glad of our Catholic Faith which makes us members of the Mystical Body of Christ!

Laugh With Us

Minister: "I do wish I could think of some way to keep the congregation's eyes on me during the sermon"

Son: "Daddy, you should put a clock right behind the pulpit".

* * * *

A man called on an editor of a paper and said: "You announced my death in your paper and I demand an immediate apology."

The reset issue contained the following paragraph: "We recently announced the death of Mr. John Tomkinson. We regret to say it is untrue".

* * *

A Frenchman, having trouble with the English language, turned to an American friend to help.

"What, he asked, "is a polar bear?"

"Polar bear? Why he lives up north, sits on a cake of ice and eats fish."

"Zat settles it!" the Frenchman announced, "I was invited to be a Polar Bear at a funeral, and I will not accept".

* * *

"The train struck the man, did it not?" asked the lawyer of the driver at the trial.

"It did, sir", was the reply.

"Was the man on the track?" thundered the lawyer.

"Of course he was. No engine driver worth his salt would run his train into the woods after a man."

Воскресення

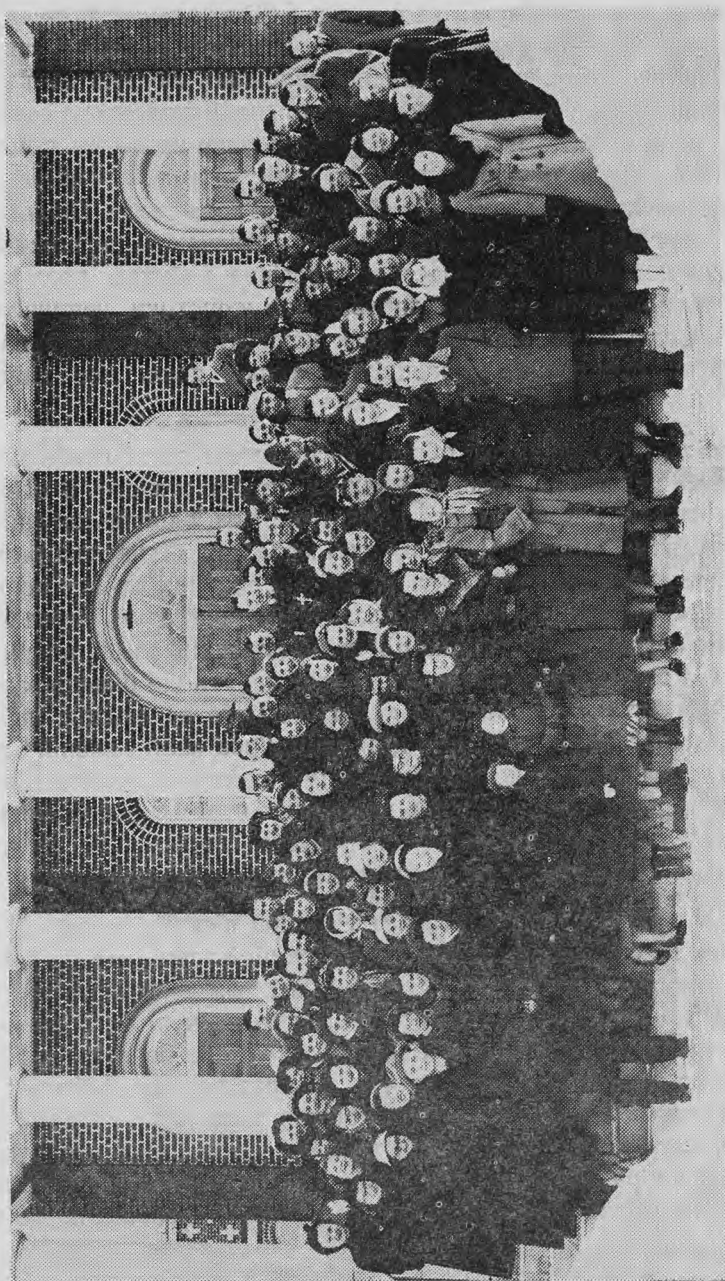
Чому такий дорогий українському серцю Великдень? Чому для нас така вічно жива, при тім така давна містерія цього великого свята Господнього? Мабуть тому, що для кожної звичайної людини це насамперед свято весни. Як глибоко сягає це слово до споду людського серця! Воно має в собі ясну блакить неба і білі клубочки хмар на ньому, теплий легіт вітру, запах фіялок, рвучкість вод, що скинули з себе кайдани льоду. Зігнулися над жменями, повними свіжої землі, як вона пахне. Скільки життя і сили в її вогкій сирості, як пучнявлють і тріскають на кожній гілці пуплики, з кожної щілки проривається, дослівно вибухає, розливається нове, свіже, міцне життя. Кожний забуває про жорстоку, непривітну зиму. Чомуж згадувати, чи тямити її, коли нарешті надходить вона, як у Франка: “Весна прекрасна, многоцвітна, тепла, ясна, мов дівчина у вінку”.

Але звідсіль, від зовнішнього образу весни думка сягає глибше, до незбагнутої, необнятої тайни, самого Воскресення Христового. В основі цієї тайни, недосяжної для людського розуму, лежить одвічне питання буття, таємниця буття і смерті. Якаж по суті мала, яка бідна, яка безпомічна, т. зв. модерна людина. Загублена на своїй порошинці землі у потворній темній пустелі сучасного розуміння космосу, мізерний атом, серед мільярдів і трілійонів соняшних систем, на цій своїй порошині землі, з одної сторони загрожена атомовою бомбою, а з другої мабуть ще більше загрожена невгаваючим буттям соціального нігілізму. Чого ця людина ще може чекати? Що потім? Темнота? Саме цій, такий “розумній і вченій” людині потрібна віра, потрібне розуміння правди, що смерть не є кінцем всього, що взагалі нема вічної смерті, що з непонятим чудом Воскресення Христового та завдяки йому заіснує можливість повороту до життя. До відродження. До оновлення. До Воскресення також людини.

Як взагалі можна було б жити без тієї віри, без тієї правди? Хто у весняний ранок не був на Українській Великодній Утрені, хто не бачив як підчас неї сонце своєю найперше багровою, а потім золотою ясністю обгортає і храм Господній і народ хрещений, хто не чув, як в цю велику містерійну хвилину співається про Слово, яке було на початку, а Бог був у Слові а Слово було в Бозі, хто не чув, як враз вдарять і бють і бють дзвони, як з сотень грудей здіймається могутня пісня перемоги, що “Христос Воскрес, смертю смерть поправ і тим, що у гробі життя дарував” — той не знає, що є віра, що є життя, що вічне відродження, що є безсмертність. Такому не можна вияснити. Цього не можна розповісти. Це треба відчути.

Р. Л.

WHAT'S GOING ON?



Молодь зо своїм Пресв. Владикою Кир Нілем, ЧСВВ. в дні закінчення реколекцій при парохії св. Йосафата.



U. C. Y. — YORKTON

Front Row: (Left to right): A. Fedun, E. Potoroka, I. Sawchyn, B. Byblow, L. Zvirsky, A. Novak, B. Oystreich, W. Skolnyk. Second Row: I. Byblow, J. Wytrykush, E. Korniak, E. Fedorowich, Father Evanocho, A. Gilewitz, H. Yuzick, A. Karapita, A. Kowalyk, A. Novak. Third Row: N. Senchuk, B. Shebawalyk, G. Shordee, M. Wytrykush, J. Patron, R. Zvarich, S. Yaremko, S. Patron, M. Kuliassa, E. Darechuk, J. Lizon, E. Darechuk. Fourth Row: P. Wytrykush, J. Woytas, A. Halabuza, L. Lachmenac, A. Skolnik, A. Byblow, E. Harmatzksy, A. Wojtas, A. Kuliassa, E. Senchuk, F. Kitz.

SOUTH EDMONTON U. C. Y.

Although some pessimists may feel that our club (St. Basil's) provides little excitement or entertainment, but I feel that we are doing wonderful work. Since our last write-up our club has had a few very interesting general meetings, sponsored a very successful card party, plus other activities.

On Feb. 14th, we had Mr. Jean Lafontaine as a guest speaker. This young organizer delivered a very inspiring speech at our meeting. Mr. Lafontaine is keenly interested in Catholic Action Groups. He has spoken at many C. Y. O. meetings in the city and has travelled as far as New York City organizing C. A. groups. He also is interested in converting youth to Catholicism. Incidentally among his converts, may I add, is a young "convertee" — his fiancée. Mr. Lafontaine's talk served well to enliven our morale, as he stated that in some field we all were talented and had qualifications necessary for a leader. He said, that we all are leaders, and it is only by having a varied program at our meeting or club in general, could we hope to develop our latent talents and so show our ability in the field of leadership. To have any organization you must be willing to sacrifice time as well as aiding others in bringing out their potentials. How insignificant is our sacrifice compared to Christ's suffering on the Cross? He concluded his talk with a further optimistic thought that God knows our talents and is willing to help us be leaders in some special field. The meeting terminated with a lunch. (Incidentally there were dishes to be washed and the dependable social committee managed to get things in order by 1 o'clock in the morning).

Our next meeting held on the 28th of Feb., was highlighted by two films. These were shown by Father Joseph Senkiv, OSBM who came recently from Montreal. One of the films was the 75th Anniversary of the city of Winnipeg that was celebrated a year ago, and the other, which was got mainly for the sports enthusiasts, was a colorful film on skiing. We all enjoyed both films.

We have not let the spiritual part of the triangle fall either. Spiritual retreats for the youth of St. Basil's parish were conducted by Rev. Father Vital Pidskalny, OSBM, of Mundare, from March 1st to Mar. 4th inclusively. The sermons were delivered with a profound knowledge of young souls that Father had to deal with. The retreat master was able to arouse our innermost or deepest feelings, and pictured our life as it actually could be. Throughout the meditations various examples and illustrations were given to enlighten the matter. We all felt humble and insignificant after meditating on various topics. Sin, as Father had em-

phasized, is the worst enemy of God and of mankind.

Confession followed Saturday night's meditation, and Father hoped we would choose the right path in our future undertakings. During the last period of retreats frequent confession and Communion were stressed upon, which was adopted as our general resolution for 1951.

On Sunday morning over eighty young boys and girls received Christ in Holy Communion at Low Mass. The lowly hymns played on the organ echoed in our chaste souls, as Christ entered to stay with us permanently. After Low Mass the Ukrainian Catholic Womens League of our parish sponsored the communion breakfast, which was free of charge. I wish to express, in behalf of our club, sincere thanks to the good women of our parish for their generosity and their gracious hospitality, which they have been showing us on various occasions. Besides letting use the kitchen, etc., they aid in supporting all our card or tea parties that we sponsor. The ladies that served at communion breakfast were pleased with the crowd that turned up. A few words of thanks were voiced by our spiritual director, Rev. Father Victor, to Father Vital's address for the successful retreats and encouragement was given to all by both Fathers.

With preparations for Easter well underway we hope to enjoy the blessing of this glorious triumph of the resurrected Christ, who died on the Cross for the salvation of mankind. In the light we hope to continue our work for the ideal cause.

S. B. H.

U. C. Y. — YORKTON, SASK.

On February 4th the Yorkton Hotel was the scene of an informal UCY Communion breakfast. Earlier in the morning Youth members attended Low Mass at St. Mary's Parish Church. Father Evanochko celebrated the Mass with Andrew Gilewich and Andrew Novak assisting. It was a pleasure to see so many Youth Members receive Holy Communion together.

After Mass the members and guests gathered at the Yorkton Hotel where a delicious breakfast was served. Following this, Andrew Novak, who officiated as Master of Ceremonies, called upon the Spiritual Director of the UCY, Rev. Father Evanochko to address the gathering.

Gratified to see so many members present, Father Evanochko spoke on the general improvements of the club. Recalling previous years, he was as he expressed it, "glad to have so many more boys in the club than in previous years". Father Eva-

nochko exhorted members to participate in religious, social and cultural club activities and closed with the desire for a greater membership in years to come.

The next speaker was Mrs. M. Oscinney, past president of the club who briefly recalled the days of the Yorkton UCY and congratulated the club for the splendid work which they are doing.

Following a sing song most ably directed by Alex Karapita, the master of ceremonies introduced the guest of honor, Mrs. S. Potoski, M. D. Mrs. Potoski congratulated the club on its fine membership and encouraged them in the work which the club is doing and will be doing in the future.

Mrs. S. Shordee, president of the UCWL also complimented the club for the same reason. Mr. S. Yaremovich, president of the BUK and the St. Mary's Parish Hall Building Committee congratulated and thanked the club for the financial assistance which they gave to the building committee in the construction of the new hall.

Another lively sing song was followed by a speech from the UCY president, Andrew Gilewich. Thanking the members for their fine attendance and splendid co-operation and enthusiasm, the president expressed his pride in the club. At the conclusion of the speeches Father Evanochko led the gathering in prayer. Group pictures were taken through the courtesy of Stan's Avalon Studio's of Yorkton. Seven guests and 41 members were present.

With a few exceptions all the club activities are now held in the new hall. The occasion of one of these was a social held on Feb. 13th with St. Joseph College Boys as guests of the club. Since it was a Valentine Social the evening opened with a waltz during which hearts were distributed. The girls received small hearts and were required to match with partners who had hearts with the corresponding numbers. A number was drawn and the couple holding the lucky number were presented with a rather unusual prize. This prize was a pair of tiny skunks. (Not live ones, rest assured!)

Another prize, most useful we thought, was a pair of salt and pepper shakers received by the winners of the spot dance. It is hoped that the lady got the best of it. To relieve our weary feet the dancing was broken by a game called Pass Me Around. This gave cause for great laughter because the box when opened, was found to contain the solution to a lonely boys problem, a lady with great eyes and copper colored hair formed from a plastic glass and some wire.

Another interval of dancing followed after which lunch was served. During this interruption a contest called Jelly Dun was

held. Blindfolded three girls tried to feed their partners spoonfuls of quivering jelly. The furious antics of the boys, who were not allowed to touch the spoons except with their lips, were very funny and provided lots of merriment. Dancing was then resumed and continued until midnight. Sad to say, since there is a shortage of boys in the club, only a few girls were lucky enough to be escorted home by chivalrous boys.

Joe Nadejko, a new member to the club left on March 3th for Vancouver. After completing a short course with the Reserve Army stationed on Vancouver Island. Joe plans to take up a forestry course at Vancouver. A farewell party was held for him on the evening of February 27th. This was held immediately after the UCY meeting. Father Evanochko spoke on Joe's fine record with the club. He reminded the members of the 1950 Ukrainian Folk Dancing Tour and the splendid role which Joe played during the series of concerts to make it a successful enterprise. Joe was then presented with a Ronson lighter. He expressed his gratitude for the gift and promised to keep in contact with our club.

The evening was opened in dancing with time out for lunch. The club was sorry to see Joe leave but enjoyed itself in spite of the sorrows of parting. The evenings entertainment ended to the tune of "So Long, It's Been Good To Know You".

Readers of this magazine may well wonder how some UCY clubs manage to do the great work they are doing and still enjoy themselves and get a lot out of it. At this point the executive of the Yorkton UCY wishes to let all readers know that never before has such a spirit of fellowship, co-operation and enthusiasm reigned in the club as it does at the present time. The executive cannot help but express once again their heart-felt thanks to all members.

Some time ago we let the readers know that UCY concert is in the making. Roles for a short play have been distributed and practice is whipping the actors into shape. Anytime anyone happens to amble past the St. Mary's Parish Hall or the St. Joseph College Auditorium they will hear the choir singing — that is, the director, Alex Karapita wished they would. Ukrainian Folk Dancing is also getting its share of attention and the muscles which took it easy since last summer are back on the job — sorer than ever. Incidentally, the date of the concert is April 15.

At one of our recent UCY meetings we were honored by having Miss Simondson, Principal of the Student Nurses at the Yorkton General Hospital address the club on the nursing profession. We might add here that the address was received with a

great deal of enthusiasm, especially by the girls (or was it the boys now). It is common knowledge that some of the boys are planning to get "sick!"

It is hoped that in the future there will be more of these interesting talks by notable members of the community.

During several Sunday nights after the evening services people gathered at the St. Mary's Parish Hall for a lively game of Bingo under the direction of the club. However, a small attendance at a few of these Bingo parties ended the games until warmer weather arrives.

Another activity in which the UCY has been taking a most interesting part are the by-weekly dances which were held in the hall during the pre-lenten season. Every Wednesday and Saturday night John Wytrykush rounded up his crew and acted as the manager of the coat checking department. It is very easy to say that they checked coats but here again was a perfect example of youth co-operation and enthusiasm and we are proud of the way the business is progressing. There was also a canteen managed by the club. Last but not least the Yorkton UCY is once again planning a carnival. This time the carnival is planned on a home town basis only. Plans for the event are in the baby stage as yet and nothing definite can be said.

The executive wishes to take this opportunity to express their heartfelt thanks to the Christian Brothers of St. Josephs College for their auditorium and piano. Thanks a million, Brothers, and may God bless you in all your work.

Elizabeth Ann Kornak, Nick Seneshen —
Press Correspondents.

З РЕКОЛЕКЦІЙНОГО ФРОНТУ

Р е к о л е к ц і ї, це дуже важливий чинник в житті молоді. Вони дають їй не тільки поглиблення знання своєї релігії, але також краще пізнання самих себе, своєї високої мети і засобів, що ведуть до неї. Вони дають нагоду до поправи, до звороту з манівців на правильний шлях дійсного, християнського життя.

Реколекції, це дуже успішний засіб у вихованні молоді, тому треба нам належно їх оцінювати й поширювати, щоб у нас витворився сильний реколекційний рух, а з ним й обнова життя. Хоч реколекції можемо уряджувати в котрій будь порі року, то

всеж таки найкращий час на те буде час великого посту.

Великий поступ в тому напрямі зроблено цього року в Західному Ексархаті. За час посту відбувся ряд реколекцій або тільки для молоді, або для загалу зо щирим узглядненням потреб молоді й дітвори. (Де були реколекції тільки для молоді, там були також реколекції окремо для старших і дітвори). Тут подаємо коротенький огляд, а сподіємось, що одержимо повніші описи від наших приятелів на місцях.

ЕДМОНТОН — парохія св. Йосафата — 5-денні реколекції для молоді, від 27 лютого до 4 березня, під проводом о. М. Дирди, ЧСВВ. На закінчення Преосв. Кир Ніль відслужив для молоді Архієрейську Службу Божу. Рівнож зроблено знимку.

ЕДМОНТОН — парохія св. Василія — реколекції для молоді від 28 лютого до 4 березня. Провідник рекол. о. В. Підскальний, ЧСВВ., з Мондеру. Закінчено спільним св. Причастям і сніданням.

ВЕГРЕВИЛ, Алта — реколекції для загалу, від 7 до 11 березня. Провідник о. Н. Свірський, ЧСВВ., з Едмонтону. Для молоді було 3 особливіших проповіді й спільне св. Причастя в неділю на читаній Службі Божій. З молоді приступило до Святих Тайн біля 80 — всіх, що приступили до св. Причастя за час реколекцій було біля 400.

МОНДЕР, Алта — реколекції для молоді від 12 до 18 березня, під проводом о. М. Соловія ЧСВВ. Реколекції відбулись мимо лютого буревію, що тривав три дні й позасипав всі дороги. Мондерська молодь дала доказ, що більше цінить своє духовне життя, як особисті приємности, чи вигоди.

ВАНКУВЕР, Б. К. — реколекції від 11 до 18 березня. Провідник о. С. Курило, ЧСВВ., духовний провідник У. К. Ю. в Алберті.

Намічені реколекції у Борщів, Ал-

М. Товтрович

Великий Виховник Нації

(Продовження)

НА ВОЛІ

Крізь мряку чорного кріпацтва добився Шевченко до світла волі. Те сонічко ясно-радісно всмінулось йому, але не осліпило очей, не притемнило ума, не вбило свідомости його походження. Не кинув він, не проміняв своєї мови, свого народу — за панську ласку, за кусень чужого хліба, як зробило багато сучасних йому “землячків”, що впрочім ще й тепер не перевелось.

Та не тільки що не відсахнувся, не кинув каменем на “братів незрячих, гречкосіїв”, але станув у їх обороні. І не одне гірке слово правди дісталось від нього чужим і своїм гнобителям — всім тим, що вийшовши з під солом'яної стріхи, дерли шкуру з меншого брата, що гірше ката свою матір розпинали. Не один батько, щоб їх вивести в люди продавав останню корову, ішов в старці — з торбою через плечі, від хати до хати — а вони, невдячні діти, сміялись з нього, а то й проклинали — що замало навчив панувати.

Шевченкові прямо не стає слів, щоб нап'ятувати перевертнів. Такі епітети, як “п'явки”, “людодіи”, “сміття”, “грязь”, а то й ще дошкульніші, не вистарчали, щоб виразити всю гідоту їхньої душі, їх злочину. Не допомгла їм вимівка, що це мовляв, поступ, культура, наука. Він бачить, що можна, що вже пора мати

нам свою науку — “колиб ви вчилися так, як треба, то й мудрість була би своя”, а так ви тільки “в Україну принесли великих слів велику силу, а більш нічого”.

Шевченко вийшов на волю вже з деякою освітою. Живучи свободним життям, він скоро доповнив свою освіту, так що не сором було йому знайтись навіть між найбільшими людьми. Працював в Академії Мистецтв, жив між найбільш освіченими людьми — прямо був “паном”. Але крізь його твори ні разу не виглянув Шевченко-пан, ні не поприкнун того бідного хлопа-кріпака ні одним згірдливым словом, хоч сказав не одне гірке слово правди, так що й сьогодні, по стільки літах, ми ще таки глядимо на Шевченка, як на мужика в селянській ноші. І він ним був — тільки не простим, затурканим, але освіченим, великим, вірним сином народу — його виховником і пророком.

ЗА УКРАЇНУ

“...донеси
На мою Україну
Мої сльози, бо я, Боже,
Я за неї гину!”
(Лічу в неволі...).

Недовго тішився волею Тарас. І його досягла всесильна рука царської ласки, як і інших членів Кирило-Методіївського Братства — і погнала на край світа, в глуху пустиню — в неволю. А за що? За слово правди, що сказав прямо в очі царям, панам — усім катам.

Важка була його неволя. Його талан, його радість, його життя — це малювати й віршувати — але на його присуді цар власноручно зволив дописати, що забороняється йому писати й малювати. Шевченко міг те все сминуту. Вистарчило б було зложити ісповідь покаяння, маз-

та, 6-11 березня й у Чипман, Алта, 15-18 березня, відложено через несприятливу погоду.

Околиці, де святкують свята по старому стилеві, повинні подбати, щоб і в них відбулись такі реколекції — обнова нашого релігійного життя, особливо у цім продовженім Святім Році.

They Died With Their Boots On

By M. E. Daunoy

Jo Anne Johnson stood before her mirror and practised putting her mouth into a firm-lipped look. She would be slow to smile and loath to laugh this evening — tomorrow was Lent.

Last year the looming of Lent had frantically inspired her crowd to throw a We-Who-Are-About-to-Die Party in their last hours of "life." But this year Jo Anne felt duty bound to try to make everybody be holy, so she had brow-beaten chubby Clara, languide Louise, and sprightly Sue Ellen into reluctant co-operation.

нути один-другий вірш на честь царя і все було б гаразд. Але люди сильної волі не коряться лихові. Він волів страждання-неволю, як поганблення, як зраду свого народу — як він сам пише: "Караюсь, мучусь та не каюсь".

І там, в далекій чужині, у важкій неволі, він крадьки таки заходивсь "мережать" сірії рядки. І саме там зродились його найкращі думи, його невольницькі жалі, його захалавні книжечки. В них виляв він свою любов і свою тугу за рідним краєм. Впав донос. Зробили трус — і забрали все, що було в нього написане, все, що було сховане за халявою, або по кутиках кімнати. Спасибіг їм — сьогодні можемо ці твори читати — а то пропало б було у пустині.

Десять довгих літ пробув Шевченко в неволі, а тільки через три роки міг дещо крадькома писати — сім літ його найкращого віку пішло марно. Важка неволя забрала, як сам він каже: "Мое не злато, серебро, мої літа — моє добро".

А ми може сьогодні дивуємось, чому його творів так мало?

Багато зробив Шевченко для народу своїм огненним словом, та ще більше своїм стражданням, своєю неволею. Своім прикладом він нас учить, що мало тільки говорити — але треба все-а-все, навіть волю і життя віддати за народ — за Україну!

(Далі буде)

Not that they didn't like the idea of being holy; they had objected because they just couldn't see why they have to observe forty-one days of Lent when everybody else managed to suffer very well through only forty. But Jo Anne had talked louder and longer than they had.

So instead of having a party, they were going to meet at Louise's to discuss Lenten practices, and Jo Anne had even appealed to the Holy Ghost for guidance. All distracting elements had been ruled out for the evening. There were to be no record playing, no snack nibbling, no gossip, and no boys. Afterwards, they would walk to St. John's, say the Rosary, and go home. Since they seemed to think they had to "die" tomorrow, it was not going to be said that they died rowdy, with their boots on, as it were.

She took a last look at the reflection of her blue wool dress, smoothed her carefully arranged brown hair which had blondish strands near the front, picked up her coat and purse, and descended the stairs determinedly.

The girls were waiting for her in the snug sunroom at Louise's.

They had a stiff straight chair with the card table in front of it for her, but Clara was on a soft hassock. Blonde, long-limbed Louise, her green eyes ominously low-lidded, was comfortably draped across the couch, and Sue Ellen was calmly curled in a cozy chair. Jo Anne beamed around the group. These were her very best friends.

"Hello everybody!" she greeted.

"Hello!" greeted everybody back, unsmilingly.

Sue Ellen soberly got up, took Jo Anne's coat and left the room with it. No one spoke. She came back quietly and sat down demurely.

"Well," said Jo Anne, briskly dignified, "let's start."

"I'm hungry!" suddenly protested Clara, wide-eyed.

"Here," said Louise. She reached a braceleted arm across the end of the couch and picked up a box of chocolates from a small table. "Have a candy; we will all have some! It isn't Lent yet!"

They watched Jo Anne as the box came her way. One must make some concessions, she thought, so she took a chocolate. To her dismay, it stuck her teeth together. It was a chewy caramel, and by the time she had finished chewing it, the girls were down to the bottom layer of the box which rested in Clara's lap.

"Now," said Jo Anne, with the slight loss of dignity, "let's begin."

Clara licked her plump, pink fingers. Covering the box of candy, she sighed contentedly.

"Where did you get these luscious chocolates?" she asked.

"From Larry," said Louise.

"Larry!" exclaimed Sue Ellen, coming to life. "Now who'd ever suspect Larry of being that thoughtful!"

Louise condescended to smile aloofly. "You have no idea how sweet he can be," she murmured, as if to herself. "Larry is sadly misunderstood," she added. "He's tall, terrific, and..."

"Tired!" tacked on practical Sue Ellen. "Sammy says Larry should spend more time on his feet before someone comes along and buries him!"

Jo Anne moved restlessly in her hard chair.

"Now look," she objected, "if we start talking about boys..."

"He does have nice hair," continued Sue Ellen, concedingly.

"Clayton's hair is curlier," defended Clara.

Jo Anne was sufficiently distracted to think about Jerry. He had the nicest hair of all, deep gold, and neat, with a wave. She almost said so, but remembered in time and rapped the table top with her knuckles.

"Please!" She raised her voice. "We were going to talk about Lent!"

In the silence that followed, a familiar rattling noise, interspersed with sputters and bangs, came through not so faintly from outside. A conclusive crash terminated the series of sounds, and Jo Anne knew beyond doubt that Jerry had jolted on to the scene in his red jalopy. Since Louise's house was on a hill, the crash meant that there was a convenient tree handy to stop the vacillating vehicle from rolling downhill, because the brakes didn't hold very well on hills — or any place else.

Frowning, Jo Anne tried to ignore the noises, but the girls were showing evidences that they were not deaf. Louise was giving her a look that was suspicious and slightly soiled, if not downright dirty.

"Now whose idea could it have been to invite our favorite distracting elements?" she demanded sarcastically.

"He won't come in," said Jo Anne hastily. "Besides he is early. I told mother that if he came by, to tell him to meet me after the Rosary."

"If he came by!" echoed Louise, derisively.

"Well," Jo Anne's voice was louder than

necessary, "I didn't want to walk home alone!"

"We understand." Sue Ellen nodded solemnly. "All sorts of gruesome things could happen to a girl going those four blocks alone under all those blinding street lights."

"Maybe he won't come in," interrupted Clara more gently. "Let's go on as if he hadn't come."

Jo Anne feeling less ruffled, sensed sympathy. Clara's Clayton went everywhere Jerry went and was probably with him now.

"Besides," said Sue Ellen, less aggressively, "come to think of it, what's wrong with having somebody to walk you home?"

Jo Anne said nothing. Sue Ellen's Sammy had once had enough money to buy two gallons of gasoline for Jerry's jalopy and had insisted on riding in it ever since.

"Larry serves Mass every morning," added Louise, who had become thoughtful. "Maybe he and the others would join us for the Rosary after a while."

Jo Anne remembered that once when Jerry had been out of cash, he had sold three dollars' worth of interest in the car to Louise's Larry, and from that day on, where the car went, there went Larry in it.

Having climbed back on her dignity, she looked from Clara to Louise to Sue Ellen.

"Did anyone tell the boys to stay away this evening?" she asked accusingly. No one spoke.

There was noise in the hall.

(To be continued)

Professor: "Mr. Jones, I'm sorry to tell you that your son is a moron."

Jones: "Where is he? I'll teach that young pup to join a fraternity without consulting me."

* * * * *

St. Peter: "How did you get here?"

New arrival: Flu."

* * * * *

"What in the world is the matter?"

"My son is in financial difficulties."

"Nonsense! The child is only a year old."

"Yes, but he has swallowed a penny."

* * * * *

College boys like suits with stripes in them, ties with dots in them, and letters with checks in them.

* * * * *

Don't call me a rat, a goose, a sight, a hen or a cat. But call me a mouse, a duck, a vision, a chick or a kitten and I will love it — and you.

— Workman.

CATHOLIC FACTS

by J. F. Noll, D.D.

I. FAITH

Fundamentals of Faith

There is very little faith, in the theological sense, outside the Catholic Church. Men subject the teachings of Scripture to the test of reason, and if the same be not palpably clear they reject or at least question their correctness.

When our mind is sure of its conclusions, or when we gather certain information from experience, we do not believe, but we know. There is a vast difference between faith and acquired knowledge. "I believe", in English, often means "It is my opinion". But opinion is not faith. The truths which we accept by faith become positive convictions, but they are arrived at not by study, nor by experience, but on the authority of God teaching us either directly, or indirectly through His church. St. Paul says "Faith cometh by hearing", viz., by listening to a teacher commissioned by God.

We have no faith unless we accept the whole revelation of God, because to reject one revealed truth is to deny the veracity of God, and to falsify our profession in the very first article of the Creed. "I believe in God". There is no merit in selecting the things we shall believe. The merit, as Our Savior represented to St. Thomas, consists in "believing without seeing," without understanding, but relying on the infallible truthfulness of God.

Nearly all knowledge is accepted on faith — faith in a human teacher; all our history; nearly all our geography; nearly all scientific truths, are received by faith. How then do we sacrifice human reason by accepting the teachings of religion on divine faith?

The facts of Radio, truths of the natural order, if they were yet unknown, but revealed, would be as difficult of acceptance by faith as any of those with which supernatural religion is concerned. Protestantism is now divided into two camps, those of the fundamentalists and the liberals. The former stand for the Bible — often with its mysteries and miracles, the latter deny all that reason cannot grasp.

We often hear it said that Christians of the various denominations believe in essentials. It is certain that they do not; but which, except a divinely guided church, is competent to decide what is and what is not essential? To reject God's word even in non-essentials is to question His veracity and is therefore anything but Faith.

The Inconsistent Infidel

The infidel claims that he is what he is because he cannot conceive of an infinite, majestic God, the Creator of the vast universe, condescending to concern Himself about "us nothings".

It does not occur to this infidel that God is as infinite in His goodness and in His mercy, and in His love, as He is in His majesty. It does not occur to him that the least of us as to soul, was fashioned after the image of this infinitely majestic God, that, petty creatures that we are, we shall live as long as God will live. The same reason which admits of the existence of the majestic Creator himself, dictates the consequences just referred to. It is a little step, therefore, to faith, which assures us that God's own image is stamped on our souls, and that He has destined us to enjoy His own bliss throughout the endless eternity which an immortal being must live.

If the infidel be honest in his rejection of God because this God threatens to punish those who violate His laws, then there is no justice in the parent who punishes his child, nor in the State which builds prisons and imposes fines — for human justice, to be justice. Usually those who insist either on a most tolerant God or none at all, are themselves most intolerant of the wrongdoing of others.

Almighty God often defers punishing the people who disregard His laws and spurn His warnings, but He cannot be indifferent towards such conduct. Those who take advantage of God's seeming tolerance of their evil habits and sin the more must in the end receive the full measure of their deserts. The more God shows mercy, the more guilty becomes the sinner who persists in his contempt of it. Nothing appears more reasonable, yet the average slave to some vice foolishly believes he is secure for the very reason that temporal punishment has not already fallen him. If temporal affliction is withheld, eternal must come, for God would cease to be God if He could look tolerantly upon evil. In the Old Law people had to be driven to serve Jehovah by fear, and it is for this reason that most punishments dealt out to evildoers were of a temporal nature.

What the infidel and the sinner both need is prayer; both need light and strength. Strangely, when the average person falls into grievous sin, he begins to pray less. He would make himself believe that his prayer can count for nothing while he is in sin. While he cannot merit when he is in grievous sin, he can dispose Almighty God to show him mercy.

Letters to the Editor

Enclosed please find a cheque for \$10.00 as a donation to the Youth magazine. We hope that you will continue to keep up the good work you are doing at the present time.

Our write-up for this month will follow shortly. Please advise us when the write-ups should come in, in order to be on time for the printing of the magazine. Also we would like to know whether our write-ups should be in English or Ukrainian. Up to the present time, they have been in English.

Hoping that the donation will meet with your approval and will go towards the betterment of the magazine. Trusting that we will hear from your publishing staff in the very near future.

Andrew Gilewicz,
Pres., U.C.Y., Yorkton, Sask.

* We sincerely acknowledge the great work being done by the U.C.Y. of Yorkton. Their zeal in spreading the circulation of the Youth (60 new subscribers) and helping with their extra donation, should be an inspiration and example for every U. C. Y. club.

We really appreciate your write-ups and would like to have them by the 15th of the expiring month. The Ukrainian language is preferred, but if this should deter clubs from writing altogether, then the English language may be used. — Ed.

A Reasonable Doubt

A movie director was giving his final directions for the filming of a jungle scene. Addressing the male lead, he said:

"You tear through the jungle as if you were running for your life. This tiger here," and the director pointed toward a cage on the set, "will pursue you for exactly 300 feet. No more. Do you get that?"

"I do," nodded the actor dubiously, "but does the tiger?"

Remember!

Remember! — there are only a few days till the end of March. After that, if your subscription is not paid, your name will be cancelled from the mailing list. For your convenience, and only for it, we prolong this term for another month. The final date of renewals is now the end of April.

We received many encouraging letters and also apologies. It assures us of the good will of our subscribers. A little reminder does the rest.

SO PLEASE RENEW YOUR SUBSCRIPTION NOW!

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Young Woman: "Something's wrong with me, Grandmother. I've been a bridesmaid twice. I caught the bride's bouquet, too, but I'm still single".

Grandmother: "Well, dear, next time don't reach for the flowers, reach for the best man".

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